A U M

Although a gem may tumble at the feet, and a piece of glass be worn upon the head, et, at the season of buying and selling, glass is glass, and gems are gems.
—HITOPADESA.

THEOSOPHY

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WHAT SHALL WE FIGHT FOR?

THEOSOPHISTS must fight—more, not less, than other men, if the fittest is to survive in the Theosophical Movement of our times. Shall that fighting be amongst ourselves, rivaling the sectarian animosities which go on rending the world in religion, science, government, social and industrial relations?

Shall we quarrel over terms, over personalities, over our respective merits and the demerits of others? Shall we fight for succession and "Successors," to become once more the slaves of that dogmatism which the Theosophical Movement was meant to overthrow? Or shall we fight for the spread of those Great Ideas which Masters embody, and without which any organization, however named, is but a *shell*—a pretence and a sham?

What are Masters working for? What was and *is* the real Object of Theosophy and the Theosophical Movement? Does our "Society" embody it? Do *we* embody it? If not, *why not?*

Was H.P.B. true to her own teachings? Was Judge? Are *we,* and is *our* "Society" consistent with our profession of faith and work? If we do not keep in line with the Effort, how can the Effort keep us in line?

There are betrayed students everywhere, misled by wolves in Theosophical clothing. Many of these betrayed students are beginning to question—to look for the "*straight* and narrow path." Let them study and compare the work of Robert Crosbie—his modulus and policy in the "United Lodge of Theosophists," if they would find an Example worth striving to emulate—worth fighting for.

THE MYSTERY LANGUAGE

THROUGH what eyes do we look when we attempt to read Nature or ourselves or the printed page? For there is not only the eye of sense, but of mind, of understanding, of Wisdom. There is the eye of youth and the eye of age, the biased sight, the clear sight, the eye of selfishness and that of altruism, the eye of passion, of prudence, the eye to results and the eye to causes. There is the eye of the animal, of human sight, of the divine vision. There is the eye of the past—memory—the eye of the future—imagination—as well as the eye of the present. And so on endlessly, with sight and with the other senses, for they are all physical, all metaphysical, and all spiritual—"three in one, and one in three."

Consider with what different eyes the anxious mother, the observant physician, the fretful servant, the indifferent or annoyed stranger, regard one and the same sick child. How differently does our own success or failure, our own life or death, appear to us from that of another. Yet the event, the appearance or disappearance, is simply what it is, the variance being solely within ourselves. The religious man is witness and experiencer of the same phenomena of life as the atheist, the materialist with the spiritually-minded, the philosopher with the fool—yet how vast the difference in our reading of the messages life brings in surfeit to each one with every instant. The power of any and all circumstances is a fixed, unvarying quantity, but they seem to each Perceiver a beginningless procession and endless succession of changes, each with its message of good or evil.

The whole of H. P. Blavatsky's mission, as that of the Predecessors, is not to give us something new to read in nature and in each other, but to inspire us to another point of view of the familiar, which we see with unseeing eyes because it *is* familiar—to arouse in us a glimpse of the Seer behind and within all things seen, in the false as in the true, in the evil as in the good, in death as in life, the sight of the Unchanging in the midst of all transitory things. Is not this a sight worth having? We have had an abundance of what is to be seen through the eye of religion, of science, of philosophy. "Seeing is believing," we say, and try to rest on that, but who succeeds? There is a seeing which is instant knowledge, and it is this kind of sight on which the Sages dwell. The only "second-sight" most of us know anything about is second-hand sight, "belief" in this or that, in this one or that. What we need to use is the "third eye"—the "Eye of Wisdom," the eye of the Self of Spirit, "the eye which never closes, the eye for which there is no veil in all the kingdoms of Nature."

To "the Few" for whom it was written, H. P. B. gave the advice: "*Study* the 'Voice of the Silence,' I say; in it you will find all your questions answered." What hidden hint is there, in the midst of her easily read admonition? The book is written in the language of parable, of metaphor, of hyperbole, of "Oriental extravagance" of speech. Thousands upon thousands have read the book, hundreds upon hundreds have studied it. How many have found it to "answer all their questions?"

Some mystery lies here, as in all the least experiences of our life, but is that mystery brought any nearer to the surface by our study? Again, writing in comment on the criticisms and complaints of an early student—one of the most gifted, naturally, in the Theosophical Society—who found nothing but faults in "Isis Unveiled," she declared that "a hundred secrets of Occultism are half revealed in that book." This student saw only the darkness of the concealed half, and was blind to all the rest. Fifty centuries earlier, Krishna told Arjuna: "unto thee *who findeth no fault,* I will now make known this most mysterious knowledge." Jesus, discoursing on the same subject, is alleged to have said to his Disciples: "unto the multitude I speak in parables, but unto you I impart the mysteries." Is there not in all this, and in all experience for the matter of that, clear proof of the existence of a "mystery language?"

Why did not H. P. B. and all the rest reveal fully to our gaze that which they could see? Why do they deal with us as they do, instead of dealing with us as we would have them do? To the question, in short, Why do they write as they do? an answer, equally concise, can be made: Why do we read as we do? The secret lies there. One of the latest of the Adepts, one who, according to H. P. B., "only reached adeptship in 1886," has written as part of his contribution on this very subject:

> "There is another way of reading, which is, indeed, the only one of any use with many authors. It is reading, not between the lines, but within the words. In fact, it is deciphering a profound cipher. All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers and poets of all time. It is used *systematically* by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in *the very words* which frame it its actual mystery. They cannot do more. There is a law in nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them."

"*They cannot do more.*" The "law in nature which insists that a man shall read these mysteries for himself" is stated in the Third

fundamental proposition of the "Secret Doctrine"—Law of Karma as applied to the individual Soul: he must progress through self-induced and self-devised exertions. The Adept cannot do the reader's thinking for him, cannot do his seeing for him. The limitation is that of Teacher and Pupil, and every pupil has to do his own learning.

As profoundly as he is unconsciously influenced by the God-idea, the average student comes to Theosophy imbued, soaked through and through with the miracle notion. Masters—to him—are beings of supernal power and knowledge, *ergo* they can "reveal" unutterable mysteries to him. This fixed and almost ineradicable notion that Knowledge can be imparted on the one hand and gained on the other through "revelation," is the story of the corruption of every former impartation of the Wisdom-Religion, and, before our eyes, of the degradation of Theosophy, its latest impartation. The Adepts can *impart* Knowledge, but can we gain it? We can, if we *will*. It is "imparted" that the use of the Will is of transcendental importance in such acquisition. We use our physical senses and our mental, but within the word Will is a meaning, a mystery meaning, which cannot be "imparted" by the highest Being, even to the next highest.

Why not? That is the mystery, the greatest of all mysteries but the one, the mystery of SELF. Will is Self-energization, self-induction, self-perception, self-illumination. The nearest most men get to Will is Faith—faith in something or someone that is the embodiment of Truth. This is the true pyschic, the true sensitive, the true medium— but it is not the true Seer. For faith, even at its noblest and highest, is the energy of ignorance, not of Knowledge; being led, it can be misled and can mislead—as witness every sect of every religion, and every religion itself. Faith is always directed toward an object, whereas Will is Self-active; we have faith in another, we exercise our "will" on another, meaning our powers. The best of men read with "the eye of faith" the lesser breed with the "eye of desire." The "mystery language" is a sealed book to the one as to the other. Pure faith brings us near to the Divine in all things—not alone in the Adepts. "The truth is that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man's divine part and his lesser self."

Faith can heal, but it cannot educate. Faith can remove mountains, but it cannot prevent us piling up other mountains of obstacles. Faith can bring us near to "Those who know," but it cannot make us Knowers.

Many learned as well as zealous men, convinced that there is a mystery language "systematically used" by all the Great Teachers, have "studied the scriptures" as if they were a diplomatic cipher to be decoded, or a cross-word puzzle to be solved. The Teaching is that each Ego has his own mystery language. If we do not yet know the language of our own Soul how shall we understand the language of the Great Soul, the *Mahatma?*

The mystery language does run through every great Scripture of all time; is in every word uttered by a true Teacher. The priest, the charlatan, the juggler of words, the medium and psychic betray with every word their true status: the Mystery Language is absent from their speech. H. P. B. has devoted one whole Part in each Volume of the "Secret Doctrine" to the "Evolution of Symbolism"—the various "dialects" of the Mystery Language. Who suspects that all her own writings, as those of Mr. Judge, are written in that very language?

What is the Mystery Language? It is the language of the Self—in us and in all others. "Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song." This song of Faith, Hope and Charity is the echo of the Mystery Language of Universal Brotherhood.

Bright Ones

Bright Ones, of some degree, are always in the world. Blinded by the spectacles of self, we cannot see their shining. It would be well to look again, and yet again, at any of our fellows from whom we feel even a vagrant uplift—and still more closely at those who sometimes seem a "reproach" to us because their influence is ever an urge to duty. Some such we respect, but do not "like." Why should we *like* them, since our ways of desire are not their ways? Others, though not by any acts, arouse our opposition. No wonder, since their very atmosphere we feel to be antagonistic to our own. It is the reaction of our own unrighteousness to the force of their righteousness, our intense personality to their impersonality. They *arouse* us—when a true glimpse might perchance be had, if on the instant we could *look,* instead of succumbing that instant to self-beclouding blindness.

PRACTICAL KNOWLEDGE

THE only kind of knowledge that is of any practical good is the knowledge we can make use of.

Strange, strange delusion that knowledge in the occult sense must necessarily be something weird and mysterious, unnatural and forced—acquired by means of metaphysical sights, sounds and occurrences!

To *see* something does not mean to *understand* it. We see thousands of things *here;* how many do we understand? The same can be said as regards hearing, and any other perceptions, whether registered through the inner or outer senses, or both.

Understanding is beyond the senses, though things to be understood reach us through them. Understanding *is* knowledge.

Everything that takes place on the inner planes of being must have its correspondential counterpart here on the external plane. If a useful understanding is to be had, where else can that understanding be had but *here,* while awake, in a body?

The true course, it would appear, for the striving student, is to study the *outer,* on the basis of sound principles, and in the light of that universal unity and connection of all Life, on whatever plane of being. Thus and thus alone can true perception *here* be gained.

Unusable knowledge is like coal in a mine—no heat, and potential only under supplied conditions. Much of our immense store from lives long past is just like that. What good is it to us *here,* if we don't know it *here?*

What will supply the right conditions? Firmly held idea, translated and transmuted into persistent *motive,* to serve the whole of Life in all that we do while alive and awake—even the simplest tasks, even in what we call our pleasures and recreations.

This can be done by anybody, rich or poor, humbly or highly placed, learned or unschooled. There is nothing mysterious about it, yet it is the highest practice.

Considered as a force, this opens doors in every direction. It opens the perceptions, because it calls for determined and constant watchfulness. This is the true "concentration"—of which so much is said, and so little understood.

Such concentration develops understanding, discrimination, knowledge *here,* where they are needed. It is the outer man that needs them; the Soul needs them not. The Soul already has them.

THE ART OF PROMULGATION

IN no long time the student of Theosophy finds that he is truly *exposed* to a liberal education. Of this education, one branch constitutes a self-imposed drill in the proper use of words. And yet, not infrequently students, even of some years' standing, are heard to say: "If I could only find words in which to express myself, how much more help I could render to inquiring strangers!" But if occasion permits the "listening in" on student conversation without intrusion, it will often be noted that the word-poverty-stricken one has quite an extensive Theosophical vocabulary at command. So, after all, the failure to find words in the presence of strangers might well lie in the desire to express *myself*. Only a thin line lies between the desire to express "*myself*," and the desire to express the Teachings. But if "*myself*" is used for the time being as *channel,* it is surprising how words will flow, not necessarily in great volume and complexity, but rather in such sufficiency and clarity as will meet the needs of the occasion. A pursuance of this course results in proficiency in the art of helping others, stranger as well as intimate. This is the highest and most difficult of all arts to acquire: high because it is based on true Brotherhood, and difficult, because we make it so.

The fitting of himself to help the stranger who comes seeking, —in fact, the eradication of the idea that anyone who has managed to come within the gates is a stranger,—is one of the foremost tasks the Theosophical student has set himself. The subduing and the proper use of the personality is involved in this process. And in the course of time the wish to express "myself" is replaced with the ability to call up statements in the words of the Teachers. Gradually it dawns upon the student that long words and high-sounding phrases are not of much use when endeavoring to help the inquirer. It becomes more and more obvious that the average inquirer confronted with a "brilliant" exposition of Theosophy, in complex expressions and an array of abstractions clothed in "flowery sentences," grows bewildered as to the Doctrine, however much impressed by the apparent knowledge of the speaker. Mr. Judge, one of the Teachers, worked incessantly and with vigorous protest against this method of dissemination. On one occasion he wrote the following, among other friendly admonishings: "Too many of us when trying to spread forth the Theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theoso-

phists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread Theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we mean mind, and *Kama* when desire and passion are the English equivalents? It only puzzles the new inquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards."

High-sounding phrases, made up of long words, never yet revolutionized the moral world, nor clarified the mental. But these have often served to cover *facts* and to render "confusion thrice confounded." Seeing this, the student sets about to eliminate this method in himself, if he has the tendency toward it, and to discourage it in others, where permissible. The really wise man, possessed of basic knowledge, delights in expressing that knowledge in utter simplicity. He delights in this because he observes a more intelligent response on the part of the learners who have sought him out. He has reached the minds and hearts of others.

True education is a process of drawing forth the in-dwelling intelligence which resides in all beings. Theosophy is that form of education; and every student of it knows this to be the fact, if he has to any extent kept vigil over the workings of his own consciousness. What has taken place since the now-student was an inquirer? By the aid of the simply-stated, age-old Teachings concerning Man and Nature, the knowledge that was his in former births has been gradually waked up and drawn upon; and all true ideas garnered in this life have been set in order. For Theosophy does not destroy facts nor knowledge of them, but it does help the knower to a sequential line, and thus aids him, by its application, to live his life purposefully and intelligently. Thus can be answered with conviction the oft-repeated questions as to the practicability of Theosophy.

So the student of Theosophy need not be deterred because of a dearth of long and intricate terms, should he be approached and questioned by one learned in what goes in the *world* for science, philosophy, and religion. The terms will be furnished by the learned inquirer himself, whatever be his line; the student can use the words of the Teachers and thus have no fear, if he no longer wishes to express "*myself*." All he needs is a firm desire to be of assistance

and to remember his own past experience when first he approached Theosophy. Thus he sees in the other a wanderer who has failed, in whatever school he has followed, to gain all the light he feels there must be.

For instance, supposing we are approached by a student of *evolution*, as that term is understood in the modern schools: should we run to cover at the first outburst of scientifically formulated questions on the subject? We need not. We, in turn, might ask some question, such as: "What does your school teach as to the *aim* and *purpose* of evolution?" Anyone can ask such a question; and turn about is fair play. It is worthy of note, that the student of Theosophy has to stand for more questioning as to his convictions than the student of any other teaching. Let this be taken as a compliment to Theosophy! But back to the evolutionist: has he given anything like a satisfactory answer to our simply-phrased question? We know he has not—nor can he; for he has taken but one side of nature into account. Whereas we can point out in the words of one of the Teachers, should we feel our own words inadequate, that "Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within." And, "The Theosophist agrees with Professor Huxley in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things." Here then in these simple, straightforward statements we have furnished food for the real seeker, for in these few sentences is outlined the scope of the Doctrine and the purpose and aim of evolution.

Again, an inquirer of a *philosophical* turn of mind may approach us, one who is seeking for causes. It may be taken for granted that his school has not given him the clue; for he is still on the hunt. Perhaps once more we find ourselves deluged with a flood of high-sounding words, in such proportions that the first impulse is to "sprint" for shelter. But, let us stay; we may learn something from the flood. After the storm has somewhat subsided, we might again resort to the gentle art of asking a friendly question, in our turn. We might inquire of our interviewer what his studies have taught him concerning the *happiness* and the *misery* observable among men, and as to whether he has been able to check theories with facts? The answers usually forthcoming show the conclusion that there is a vast injustice abroad in the land, and that it is

impossible for man to solve the riddle. Such admission on the part of the honest philosopher-seeker having been made, we can render service once more by quoting, or by pointing out, some words of wisdom written by Wise Men:

> "We stand bewildered before the mystery of our own making and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life. . . Knowledge of karma gives the conviction that if—
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> virtue in distress and vice in triumph
> Make atheists of Mankind,
>
> it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer; that he need not accuse heaven and the gods, fates and providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom which warns man to forbear accusing *That* which
>
> 'Just though mysterious, leads us on unerring
> Through ways unmarked from guilt to punishment.' "

In these few sentences, couched in words such as any man can understand, the philosopher-inquirer has the clue he has been looking for in many ponderous tomes. "Karma", unfamiliar in sound perhaps to his ear, is yet full of meaning for him as he ponders those few lines in which the word has appeared. The reference to the "doings in other lives" will arrest his attention and open up new vistas of thought. He has at least found the beginning of the way.

Once more, let us assume another type of inquirer—a student of religion—who has found his way to the "Portal wide". It may be surmised that his training has not helped him in solving the quest for God and Soul. But he may be very familiar with scriptures and, perhaps, facile in controversy therein. He will naturally ask what Theosophy teaches concerning "God", perhaps stating also what he has *heard* in this connection but that he wishes now at last to find out for himself. Here is common ground upon which all men can meet. Should we feel for the moment at loss for words in the presence of a religionist, well versed in abstruse theological dissertations, once more, we can ply him with questions on the same subject. Invariably, we will find in his own answer the help necessary to help him; for, no matter what phraseology is resorted to by him, it will be apparent that "The religion of the day is but a series of dogmas man-made and with no scientific basis for promulgated ethics." God is placed outside of man, and no relationship postulated other than that of tyrant with slave. To the honest student of religion, this is

the great gulf he tries, sooner or later, to bridge; for the facts of life as he sees them and the popular religious ideas concerning them do not coincide and, therefore, no reconciliation is possible in his mind; hence, his further quest. Instead of entering into controversy with him, we can bring forward for consideration some such statement as this, so uninvolved in language, so comprehensive and direct: "The fundamental tenet of Theosophy is that there is no miracle." This may be followed, for further encouragement and enlightenment, with this clear and all-inclusive formulation: "Theosophy denies Deity no more than it does the sun. It proves the necessity of a Divine Absolute *Principle* in nature." That Theosophy is indeed a scientific religion and a religious science can thus be made evident to any one having an open mind and an eager intellect.

In the text-books of Theosophy, then, written and published by the two Teachers, H. P. Blavatsky and William Q. Judge, any type of mind will find light thrown on the problems of life. And since these books are written in such simplicity of language that the ordinary reader may understand, the more learned mind will find help in great abundance.

The ability to find and use words for any and all requirements, in our endeavor to spread these Teachings, will grow with "exercise"; and with "dispassion" added, these words will carry the weight of our own conviction. Very truly, *Theosophy offers a liberal education* in the proper use of those "winged messengers called words."

Theosophic Stamina

To fit oneself to be the better able to help and teach others is a primary Theosophic teaching. Its application is a primary Theosophic duty. But such application is ever a deep-reaching test of Theosophic stamina. Help another: if he is grateful, self-gratulation almost inevitably follows; if he is ungrateful, the helper is unpleasantly perturbed. How to rise above such reactions, and still remain full-heartedly ready to extend help? One way is to look upon it all as *duty*. Duty is its own reward. Duty fulfilled seeks no results. All that is needful is to see duty, do it—and pass on to the next duty, of which there are plenty. No reaction, pleasing or unpleasing, can follow such an attitude and course.

SCIENCE AND THE SECRET DOCTRINE

XVIII

As related in *Science,* Dec. 14, 1928, Dr. Veining-Meinesz, who has been studying the Nares deep, north of Porto Rico, finds a deficiency of gravity in the North and an excess in the South. He thinks this indicates a horizontal pressure in a north and south direction in the ocean bottom of this region, which has a tendency to push Porto Rico up and the deep down. Other observations, it is stated, indicate an excess of gravity off the Pacific shore of Central America, possibly indicating that the Americas are pushing to the west. The Nares deep region, of course, is involved in the great Mid-Miocene activity which engulfed Atlantis—an activity which continues by fits and starts, and probably will do so until new continents have arisen. The apparent western tendency of the Americas means heavy stresses in the ocean bottom of the Pacific, where already thousands of square miles are known to have suffered a recent shoaling. The *Secret Doctrine* predicts the rising of new continents at a certain time, the conditions connected with which bring fittingly into this place the enterprise of Dr. Walter von Hohenau, *(The New York Sun,* Oct. 26, 1928*).* He assumes to have perfected a process by which fuel can be obtained from water. By applying high electro-magnetic vibrations to water, he claims to have released hydrogen, which can be used as fuel gas. Under any law of physics known to us, the application of power would consume more energy than could be obtained from the combustion of the released hydrogen. Therefore we believe that if Dr. Hohenau has really discovered a new force, his explanation is merely a blind. If so, he is now in the same status as the famed and unfortunate Keely, whose discovery was dealt with thus by Madame Blavatsky:

> The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature.* It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.* Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy. (Secret Doctrine,* 1888, I, 563-4.*)*

Meantime, in the *Scientific Monthly* for September, 1928, Prof. Andrew C. Lawson, of the University of California, gives geological evidence to the effect that Australia is only the remaining fragment of a large land mass. The engulfment, he says, is still going on, though what this may mean is a geological mystery. Australia being the last remains of the lost continent called for convenience, "Lemuria," it is no Theosophical mystery, however.

The *Hearst* papers, during the autumn of 1928, printed a resumé of geological facts indicating that England and Scotland are tilting a few inches per century at the south-eastern edges. Sweden and Norway are warping out of shape, and old villas in Dalmatia are now visible under twenty feet of water. It will be recalled that Madame Blavatsky spoke of a time when the forthcoming races to be developed in the Americas would be in their prime, and the "already autopsized lands" of Europe would be nearing their end. The European races, she said, would be the beneficiaries of "some 16,000 years reprieve," this being the remaining duration of the present geological cycle.

Prof. Walter Gothan, of the Prussian Geological Survey *(The Week's Science,* Feb. 25, 1929), after studying fossil plants, suggests that another ice age is creeping back on northern Europe and North America, fated possibly to return in 20,000 to 30,000 years, which is a close enough approximation.

> The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. The first occurred when what is now the North Pole was separated from the later Continents. *(S. D.* II, 138*)*.
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> Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart. . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our con-

tinent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them . . . The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans . . . there will be no more Americans when the Sixth Race commences . . . for they will have now become a *new race, and many new nations.* *(S. D.* II, 444-6*)*.

THE UNMANIFESTED

Nobody ever *fully* enters into any thought or feeling. If one did so, he would *be* that thought or feeling; could never consciously experience another; would have entered the *deva,* less than human, kingdom—like the Pratyeka-Buddha—and be unable to re-emerge therefrom. It would be in fact a denial of Self-hood, an abdication of Self-consciousness, a consummation of separativeness and selfishness, a voluntary "annihilation." Is not the clearly apparent fact of our *participation* in thought and feeling, yet always with something reserved—so that we can "suffer or enjoy," which means to *evaluate* —proof positive of the presence of the Unmanifested *in us?* We are *never* fully expressed. We *have* thoughts and feelings, but we are not these expressions. They pass, and we have more—the capacity for having and experiencing them is limitless. *We* are still there, through them all, preceding all, experiencing all, surviving all. We *are* eternally—before birth, during life, after death—continually manifesting but never entering fully into any of our "works." Thus may we see the doctrine of MAN, the eternal and unmanifest, in the saying of the *Bhagavad-Gita*: "All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them." It is the Presence of the Unmanifested that supports the Manifested. Eternal subjectivity is behind all changing objectivity. "But what, O Arjuna, hast thou to do with so much knowledge as this? I established this whole universe with a single portion of myself, and remain separate."

KAMA—"PASSIONS AND DESIRES"

"MIND," says the *Secret Doctrine,* "is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling." This is the familiar classification used in the West by the psychologists as well as the ordinary man. It is necessary for the student of Theosophy, hitherto so accustomed to this classification by heredity and education as seldom to question it, to take his metaphysical bearings afresh.

According to Theosophy, the states of Consciousness are seven in number, any one of which may predominate in the Being. But no matter which states may be the most active, all the others are equally present in every being, whether subordinated or entirely latent. In popular theosophical literature these seven states of the One Consciousness are called the seven "principles." The various Kingdoms of Nature, or Hierarchies of Being, are theosophically distinguished, not as Forces, Elements, Mineral, Vegetable, Animal, Human, Divine, but in accordance with the basic characteristic Principles of each.

The fundamental teaching of H. P. Blavatsky is clear, whatever terms she is compelled to employ in making it accessible to our study: There is One never-changing Reality in the midst of all changing things. This One PRINCIPLE of all "principles" can best be *represented* to the human mind under two opposed or antithetical aspects —using our familiar terms Spirit and Matter to indicate this universal paradox or Duality running through all manifested Nature, visible and invisible.

It is self-evident that manifestation or action does exist, does go on everywhere in all things, and equally self-evident that all action requires a trinitarian basis—the simple principle of the lever, metaphysical as well as physical. Spirit would forever remain spirit and Matter, matter, were there no "connecting bond" between them. The religious-minded in all ages have regarded their God, and the materialistic have regarded Law, as this connecting bond by which "creation" or "evolution" exists, whether as possibility or actuality. Both the religious and the materialists see Spirit, Matter, God or Law, as distinct and separate one from the other. These mutually destructive views are at once reconciled when Spirit and Matter are regarded, not as independent realities, but as diametrically opposed *states* in one and the same Principle, or Life, or Consciousness. H. P. B. introduces the Western Mind to something unknown to our

theologians, scientists, and philosophers, as the principle of interrelation between Spirit and Matter, instead of the god of the one and the law of the others. As an abstraction or principle pure and simple she calls this "something" *Fohat,* a Tibetan word; as a *working* principle, incessantly operative in, and operated by, every being, she calls it by the Sanskrit inclusive appellation, *Karma.* Karma means, in Theosophy, whatever "principles" are active in any being, not merely the results of that activity.

Fohat is given different designations according to its primary, its secondary, and its sequential correlations. Basically, it is the relation of Spirit to Matter on any and all "planes," in any and all "states," in any and all Beings. Coincidently it is, of necessity, equally the relation of Matter to Spirit, and thus regarded it is *Kama.*

We have to recognize that Consciousness or Life itself never sleeps, never dies and is never born, but only passes from state to state, from form to form. All manifestation begins and ends in Spirit, so that Fohat represents the Will-power of Spirit in action. Conversely Kama represents the Energic-force of Matter in action. Manifestation begins in the highest state of Consciousness, which proceeds successively to "evolve" from within itself its opposite, Matter, or the lowest state, and thence all intervening states and forms within them. It is Matter which "wakes" and "sleeps," for matter represents the involuntary, as spirit represents the voluntary, action of Consciousness—our familiar "cause and effect" or "action and reaction." The Rig-Veda hymn represents this re-awakening of sleeping Life or Consciousness—Matter—in these words:

> "Kama first arose in That. This was the primal germ of Mind."

And the *Bhagavad-Gita* repeats the same doctrine in the statement: "These two, Light and Darkness, are the world's eternal ways." H. P. Blavatsky but restores and restates in terms adapted to the present race-mind that which was lost by us, because the operation of our Intelligence is based on the principle of Kama, not that of Will. What should be Will has become, in us, "passions and desires"—the human principle of Kama. The human being, governed by his desires, sees only through the eyes of Matter, and is blind to the Spiritual side of his own nature. "Lower Manas," the Intelligence of fully awakened Matter, appears to us as our very Self, which we recognize to be mortal, and, if religious-minded, hope to render immortal through the favor of our God; if otherwise, in accepting the fact of the mortal nature of this Self of Matter, we

become atheists and await "annihilation." These two views of Life, the religious and the scientific, represent the two poles of the Principle of Kama, the one tending upward toward Light, the other tending downward to Darkness—in both cases with no true apperception of the Self of Spirit. There is always the Self, the Image, and the Shadow. The religious mistake the Image, as the materialists mistake the Shadow, for the Man.

"Mind," then, theosophically considered, is Consciousness, or Self, reflected in six states, not three, and brought to focus in *Ahankara,* Lower Manas, or *Kama*-Manas, the "Personal Self," which the human being thinks he is, and which all human religions and philosophies confirm him in believing. This personal self may be selfish or unselfish, good or bad, wise or foolish—in the one case tending upward, in the other gravitating steadily downward; upward to where Will replaces Desire; downward to where Desire entirely replaces the Will.

Kama and *Buddhi* are thus a "pair of opposites," in the same way that Spirit and Matter are a pair of opposites. Between these two principles stands Manas, the reincarnating or Individual sense of Self. The Power of Thought turned to impersonal, universal aims and purposes is at once united to Buddhi, and the Will flows through the channel thus provided; turned to personal, selfish, separative aims and objects, Manas is at once united to—absorbed in—Kama.

How vast and formidable the undertaking on which the Theosophist embarks in the attempt to explore the mysteries of his own Being, is well recognized by the Masters of Wisdom. Few of those attracted to Theosophy pause long enough, before adventuring beyond the horizon of *human* knowledge and experience, to take stock of their own mental and moral equipment for such pioneer hazards. The result of this recklessness, the self-confidence of Egotism, has been a succession of Religious theosophists, Materialist theosophists, Spiritualist theosophists, but a very great paucity of *Theosophists.* In place of *Chelas* walking humbly in the Path of service, seeking to fit themselves by study and work to better understand the meaning of universal brotherhood, we have a crop of psychics, sensitives, and mediums, proclaiming to all who will listen to them, their *soi-disant* "messages from the Masters," their ability to provide quick and easy means of "progress."

What then shall Theosophists do, who wish to avoid the pitfalls and unknown hazards of the Path, as who does not?

Follow in the footsteps of the Predecessors. Practice the *Paramitas* for the purification of the moral nature—the stronghold of

Kama—whence issue both the good and the evil in human nature. Study Man, in order to uproot and destroy the false sense of Self, recognizing that "the Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." But if we study Man from any other view-point than as the microcosm of the macrosom, or if we view him, in isolation, apart from Humanity, we shall either land in black magic—Kama's perfect flower—or fail most ingloriously in our attempt. Too many, O how many, have taken this path. The only Man anyone can study at first-hand is himself—himself, not as person, but as a more or less complete embodiment of Humanity. He who wants to follow the workings of his inner nature for the purpose of *self*-mastery, has to understand it by comparison, and that comparison must go beyond the investigation of isolated instances. It will remain forever fruitless if we fail to work it out on firmly established principles: we have to strive to fathom the mysteries of the human heart in general, before we can hope to learn the whole truth about the mysteries of our own Soul or Self. All this is the veritable "ordeal of Chelaship."

APPEARANCES

The Knowing One, who has learned control of speech and therefore speaks not when speech is unnecessary, *appears* no different from the mute or from him whose silence is due to ignorance.

The Knowing One, who has learned control of the senses and therefore is not disturbed by the objects of sense while engaged in the performance of duties, *appears* no different from him whose works are motivated by the hope of reward.

The Knowing One, who has learned control of the emotions and therefore is not swayed from the true path which leads to the goal, *appears* no different from him who is intent upon personal salvation.

The Knowing One, who has learned control of the mind and therefore is not distracted by the ever-fleeting shows in the panorama of life, *appears* no different from him who is indifferent to all save his own interests.

The Knowing One, who has his whole nature in control and therefore is the perfect Servant of the whole of Great Nature, *appears* no different from the pretender who sustains himself at the sacrifice of his fellow-creatures.

FROM A STUDENT'S NOTEBOOK

IMPATIENCE often appears to be the greatest barrier to perception. Impatience at the form of expression used in one or other of the text-books bars one's grasp of the ideas set forth. Impatience at one's own inability to perceive at once what is intended to be conveyed is equally a barrier. Impatience at an act or a person prevents clear seeing of the act and right understanding of the person. Impatiences frequently entertained blind the Soul, through its personal instrument, to the meanings of waking existence, its purpose and its ever fresh, always interesting lessons. The "opposite" of Impatience is Patience. Under the law of cycles one might soon be made to "bring up" the other. Thus, out of replaced Impatience a trustworthy and enduring Patience might be developed. What a glorious achievement! What a new and penetrating view of Life might thus be had!

Looking at another is like looking into a mirror—so much are all persons alike. There are differences in *combinations,* to be sure, but that of which the combinations are made up is the same in all: Race ideas, Race prejudices, Race virtues and vices, Race tendencies—the Common Lot. That in others which most commonly offends *us* is usually our own greatest "offence" to others in general, so subtly concealed in our notions of ourself that we do not recognize it when reflected. It might be wise to consider this astonishing fact when we discover a critical attitude in ourselves. Charity is sometimes said to begin "at home"—where it is needed!

It is useless to try to reform other people. Also is the effort accompanied by this absurdity: if *we* could reform *them,* it would be *our* reformation—not *theirs!.* Of what value to them, then, even could it be done? Virtues are "catching", just as vices and bodily diseases are—more slowly doubtless, but what is more stimulating than a noble example? The immediately available and natural starting-point of constructive work for the "reformer", then, is to turn his urge so that it will operate upon himself. If the "operation" is successful, the patient will be cured, live—and at the same time emerge much more "livable"!

To speak ill of a worthy person is bad enough in all conscience. To speak such ill to one who loves and respects that person is immensely worse. The first is like spreading a disease where anybody *may* take it; the second is like *inoculating* the disease. Whether the vaccination "takes" or not, a violent disturbance is aroused in the

system. That disturbance reaches others—who knows how widely its effects may be felt? Ultimately the entire result, in all its malevolent blackness, reacts upon and within the cowardly and thoughtless originator of the malignant speech. Let him who holds and frequently ventilates a grudge pause and consider the untold misery he is piling up for himself, and enlightened selfishness alone would shut his mouth. Let him glimpse for even a fleeting instant the compelling fact that Life is One, and he will never again be willing to rest until he has purified his heart and thus controlled his speech. Remorse is a passive and stagnating feeling; true repentance a positive and arousing force. Errors can be un-*done*.

Man and his "principles" are like an Artisan and his tools. For any job, the artisan himself is the primary factor—somebody to use the tools, skillfully and appropriately—for the tools are useless, except as he uses them. Nor does the artisan ever for one moment believe he *is* any of his tools, however much he may have made his impress upon them through skillful use. So it has been wisely phrased: "Man is none of his principles, nor all of them put together. He is the one who 'has' them all and uses all." How could the "job" of Life be performed by anyone who thinks he is his body, his mind, or any of his other modes, or tools? The primary Theosophical concept, then, is MAN: free, self-existent, self-dependent, creator, preserver, destroyer—user of all. This perception cleared, the Workman is ready to pick up, understand, and use all his tools. For him, their relativity is established.

Discrimination and self-reliance are not gained by running about to others, to be "instructed" as to what or what not to do. Electing some person as "teacher" in our minds is erecting an idol, and true and needed growth does not come about that way. It is wise to *consult* with those whose wisdom is established—wiser still to be able to take direction, and persist in following it through, in order to perceive its value. In this way we make some of others' wisdom our own—through observation and experience. It is altogether different from "copying" another; it is altogether different from "taking orders."

JESUS: INITIATE AND TEACHER

III

DROP out from Christianity the personality of Jesus, so sublime, because of its unparalleled simplicity, and what remains? History and comparative theology echo back the melancholy answer, "A crumbling skeleton formed of the oldest Pagan myths!"

While the mythical birth and life of Jesus are a faithful copy of those of the Brahmanical Christna, his historical character of a religious reformer in Palestine is the true type of Buddha in India. In more than one respect their great resemblance in philanthropic and spiritual aspirations, as well as external circumstances is truly striking. Though the son of a king, while Jesus was but a carpenter, Buddha was not of the high Brahmanical caste by birth. Like Jesus, he felt dissatisfied with the dogmatic spirit of the religion of his country, the intolerance and hypocrisy of the priesthood, their outward show of devotion, and their useless ceremonials and prayers. As Buddha broke violently through the traditional laws and rules of the Brahmans, so did Jesus declare war against the Pharisees, and the proud Sadducees. What the Nazarene did as a consequence of his humble birth and position, Buddha did as a voluntary penance. He travelled about as a beggar; and—again like Jesus—later in life he sought by preference the companionship of publicans and sinners. Each aimed at a social as well as at a religious reform; and giving a death-blow to the old religions of his countries, each became the founder of a new one.

"The reform of Buddha," says Max Müller, "had originally much more of a social than of a religious character. The most important element of Buddhist reform has always been its social and moral code, not its metaphysical theories. *That moral code is one of the most perfect which the world has ever known* . . . and he whose meditations had been how to deliver the soul of man from misery and the fear of death, had delivered the people of India from a degrading thraldom and from priestly tyranny." Further, the lecturer adds that were it otherwise, "Buddha might have taught whatever philosophy he pleased, and we should hardly have heard his name. The people would not have minded him, and his system would only have been a drop in the ocean of philosophic speculation by which India was deluged at all times."

The same with Jesus. While Philo, whom Renan calls Jesus'

elder brother, Hillel, Shammai, and Gamaliel, are hardly mentioned —Jesus has become a God! And still, pure and divine as was the moral code taught by Christ, it could never have borne comparison with that of Buddha, but for the tragedy of Calvary. That which helped forward the deification of Jesus was his dramatic death, the voluntary sacrifice of his life, alleged to have been made for the sake of mankind, and the later convenient dogma of the atonement, invented by the Christians. In India, where life is valued as of no account, the crucifixion would have produced little effect, if any.

We see that the Golden Rule was not original with Jesus; that its birth-place was India. Do what we may, we cannot deny Sakya-Muni Buddha a less remote antiquity than several centuries before the birth of Jesus. In seeking a model for his system of ethics why should Jesus have gone to the foot of the Himalayas rather than to the foot of Sinai, but that the doctrines of Manu and Gautama harmonized exactly with his own philosophy, while those of Jehovah were to him abhorrent and terrifying? The Hindus taught to return *good for evil,* but the Jehovistic command was: "An eye for an eye" and "a tooth for a tooth."

If the Mosaic "Lord God" was the only living God, and Jesus His only Son, how account for the rebellious language of the latter? Without hesitation or qualification he sweeps away the Jewish *lex talionis* and substitutes for it the law of charity and self-denial. If the *Old Testament* is a divine revelation, how can the *New Testament* be? Are we required to believe and worship a Deity who contradicts himself every few hundred years? Was Moses inspired, or was Jesus *not* the son of God? This is a dilemma from which the theologians are bound to rescue us. It is from this very dilemma that the Gnostics endeavored to snatch the budding Christianity.

Justice has been waiting nineteen centuries for intelligent commentators to appreciate this difference between the orthodox Tertullian and the Gnostic Marcion.

We are quite ready to show the "Lord God" of Israel the same respect as we do to Brahma, Zeus, or any other secondary deity. But we decline, most emphatically, to recognise in him either the Deity worshipped by Moses, or the "Father" of Jesus, or yet the "Ineffable Name" of the kabalists. Jehovah is, perhaps, one of the *Elohim,* who was concerned in the *formation* (which is not creation) of the universe, one of the architects who built from pre-existing matter, but he never was the "Unknowable" Cause that created "bara", in the night of Eternity.

Laying aside the theological disputes of Christianity which try to

blend together the Jewish Creator of the first chapter of *Genesis* with the "Father" of the *New Testament,* Jesus states repeatedly of his Father that "He is *in secret.*" Surely he would not have so termed the ever-present "Lord God" of the Mosaic books, who showed Himself to Moses and the Patriarchs, and finally allowed all the elders of Israel to look on Himself. (Exodus xxiv. 9, 10). When Jesus is made to speak of the temple at Jerusalem as of his "Father's house," he does not mean the physical building, which he maintains he can destroy and then again rebuild in three days, but of the temple of Solomon; the wise kabalist, who indicates in his *Proverbs* that every man is the temple of God, or of his own divine spirit. This term of the "Father who is in secret," we find used as much in the *Kabala* as in the *Codex Nazaraeus,* and elsewhere. No one has ever seen the wisdom concealed in the "Cranium," and no one has beheld the "Depth" (Bythos). Simon, the *Magician,* preached "one Father unknown to all."

Plato considered the divine nature under a three-fold modification of the *First Cause,* the reason or *Logos,* and the soul or spirit of the universe. "The three archial or original principles," says Gibbon, "were represented in the Platonic system as three gods, united with each other by a mysterious and ineffable generation." (Decline and Fall of the Roman Empire). Blending this transcendental idea with the more hypostatic figure of the *Logos* of Philo, whose doctrine was that of the oldest Kabala, and who viewed the King Messiah, as the metatron, or "the angel of the Lord," the *Legatus* descended in flesh, but not the *Ancient of Days* Himself; the Christians clothed with this mythical representation of the Mediator for the fallen race of Adam, Jesus, the son of Mary. Under this unexpected garb his personality was all but lost. In the modern Jesus of the Christian Church, we find the ideal of the imaginative Irenaeus, not the adept of the Essenes, the obscure reformer from Galilee. We see him under the disfigured Plato-Philonean mask, not as the disciples heard him on the mount.

If we now recall the fact that a portion of the Mysteries of the "Pagans" consisted of the . . . *aporrheta,* or secret discourses; that the secret *Logia* or discourses of Jesus contained in the original *Gospel according to Matthew,* the meaning and interpretation of which St. Jerome confessed to be "a difficult task" for him to achieve, were of the same nature; and if we remember, further, that to some of the interior or final Mysteries only a very select few were admitted; and that finally it was from the number of the latter that were taken all the ministers of the holy "Pagan" rites,

we will then clearly understand this expression of Jesus quoted by Peter: "Guard *the Mysteries for me and the sons of my house,*" *i. e.,* of my doctrine. And, if we understand it rightly, we cannot avoid thinking that this "secret" doctrine of Jesus, even the technical expressions of which are but so many duplications of the Gnostic and Neo-platonic mystic phraseology—that this doctrine, we say, was based on the same transcendental philosophy of Oriental *Gnosis* as the rest of the religions of those and earliest days. That none of the later Christian sects, despite their boasting, were the inheritors of it, is evident from the contradictions, blunders, and clumsy repatching of the mistakes of every preceding century by the discoveries of the succeeding one.

The ascetic observance of the Christian Sabbath by Protestants is pure religious tyranny, and does more harm, we fear, than good. It really dates only from the enactment (in 1678) of the 29th of Charles II, which prohibited any "tradesman, artificer, workman, laborer, or other person," to "do or exercise any worldly labor, etc., etc., upon the Lord's day." The Puritans carried this thing to extremes, apparently to mark their hatred of Catholicism, both Roman and Episcopal. That it was no part of the plan of Jesus that such a day should be set apart, is evident not only from his words but acts. It was not observed by the early Christians.

When Trypho, *the Jew,* reproached the Christians *for not having a Sabbath,* what does the martyr answer him? "The new law will have you keep a perpetual Sabbath. You, when *you have passed a day in idleness, think you are religious.* The Lord is not pleased with such things as these. If any be guilty of *perjury or fraud,* let him reform; *if he be an adulterer,* let him repent; and *he will then have kept the kind of Sabbath truly pleasing to God* . . . The elements are never idle, and keep no Sabbath. There was no need of the observance of Sabbaths before Moses, neither now is there any need of them after Jesus Christ."

From the birth of the solemn and majestic conception of the unrevealed Deity of the ancient adepts to such caricatured descriptions of him who died on the Cross for his philanthropic devotion to humanity, long centuries have intervened, and their heavy tread seems to have almost entirely obliterated all sense of a spiritual religion from the hearts of his professed followers.

(Collated from the writings of H.P.B.)

(To be continued)

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

JANE ELLEN was plainly sulking. She sat huddled in a corner of the big divan, and didn't offer brother Donald even the slightest trace of a smile when he came in. Instead, she looked at him gloomily. He was big and tall—almost a man. "You are mighty lucky, Donald," she finally said.

"How so?" questioned Donald. Then noting the very unhappy expression on Jane Ellen's face, he added, "Why all the woe, young Sis?"

"Mother won't let me go to Laura's New Year party."

"That's a shame. What is the reason?"

"She says that I'm too young. Now if *you* wanted to go she'd say that you were old enough to choose for yourself and to use your own judgment. But, she didn't even give me a chance to use my own judgment; simply said, 'No, dear, you are too young to keep such late hours.' I wish *I* were twenty-one and could do as I pleased."

"Not so fast," cautioned Donald. "Tell me, Jane Ellen, what do you consider the joys of being twenty-one: doing as you please?"

"Yes, and folks won't say a word."

Donald laughed, but he was serious. "Perhaps they won't definitely tell you not to do a certain thing, but they *expect* you not to. How about responsibilities, Jane Ellen? You have more as you get older. Mother trusts you more now that you are nine than she did when you were five. She expects you not to do certain things. Then, look at Dad. We don't tell him to keep up his business so that we can live comfortably, but we rather expect good clothes and food.

"Mother knew that if she allowed you to have your own sweet way you would have chosen the New Year party without a thought. How about it?"

"Of course I would."

"Well, then you would have been responsible for the results of that choice. Mother, being more experienced, had to choose for you to save you the difficulties resulting from a foolish choice."

"What difficulties?"

"You have to start back to school tomorrow, don't you?"

"Yes."

"Remember what happened after the Thanksgiving party? You

were sick and out of school a week. I suspect that Mother had that in mind when she vetoed this party."

Jane Ellen smiled a little, but she was beginning to feel ashamed. Donald continued, "Just because you missed out on that choice is no sign that you never get a chance to choose for yourself, is it?"

"Of course not," answered Jane Ellen promptly. "I am always the chooser—that is, 'most always."

"You *always* are. You have to choose the way you will act even after someone makes a choice for you. You have to choose the way you will accept your duty."

Jane Ellen thought a moment. "Donald, do you mean little things, as when Mother asks me to go to the store, or make my bed, or straighten up the play room? I suppose that there *is* a choice there, because I can choose to say 'yes' and do it pleasantly, or grumble and do it unwillingly. That would be a choice, wouldn't it?"

"It certainly would! Little choices are gathered up to make bigger ones. If every day you make choices of rendering gentle service to all that lives, won't your whole week be different? The week's choice would be of the same nature as each little choice, only altogether it seems more important. Weeks make years, and years make lifetimes, so *see* where your choices lead you."

"Donald!" Jane Ellen's eyes glowed. "New Year is one of the important times of choice, isn't it?"

"Yes, it is a great opportunity, because all of nature helps you. How does the song go?

> The circling path of time
> Through starry spaces wide
> Hath turned Earth toward the sun once more—

What does that mean?"

"It means a time of new life for everything," said Jane Ellen. "For the trees, and the flowers and for us."

"For our thoughts as well," said Donald.

"And our choices!" added Jane Ellen. "It would be a good time to make good choices. I guess I'll begin now. I've been mean this morning because I couldn't go to the party, but I think that I'll choose to stop feeling sorry for myself and go help Mother."

"Jane Ellen," said Donald seriously, though Jane Ellen saw a twinkle in his eyes, "those words are music to my ears. Tell me, do you feel any different since making that choice?"

"I feel a lot happier."

Donald laughed. "Then I can really say, 'Happy New Year!' " Jane Ellen smiled and skipped off to help Mother.

THE WAYS OF KARMA

WORDS are but metaphysical objects, as bodies are physical ones. Just as we are deceived into attaching reality to bodies instead of to the animating life which they encase, so in words, spoken or written, it is the form of expression which impresses us rather than the ideas which are thus clothed. With this reversed sense of reality, metaphysical and physical, it is inevitable that the "great illusion" which each man has to overcome for himself is, simply put, the universal tendency to mistake the form for the substance, the shadow for the reality, the Image for the Man.

The gross form of this illusion is that materialism which mistakes "matter," the universal basis of conditioned existence, for the source and finality of all things—in other words, the Existence itself. So thinking and believing, the great majority of men are, in point of actual fact, utter materialists in their daily living, and this whether they call themselves religious or irreligious. They have and exercise the Power to choose, to think, to feel, and the "mind" of each man represents the accumulated and ever-changing harvest of this Power, but this Power and Mind is all in the direction of earthly life. "The good things of this world" are the constant object of our assiduities, so that Self and its Powers is seldom or never thought of or meditated upon as distinct from any and all objects and possessions. Translated into terms of human existence, the "three fundamentals" of the *Secret Doctrine* are: Self; its powers; the fruits of their exercise by each self on all other selves. Human science, human religion, and human philosophy, all alike have the same basis and the same objective: they merely employ different means to arrive at the same goal—the "perfection" of material existence, whether here on earth, or in some other world of ethereal embodiment. So when men discuss the "conflict between religion and science," when they propound the revelations of the one and the hypotheses of the other, and when our metaphysicians, our psychologists and philosophers examine the mental content of both—one and all they are mere materialists, disputing over forms, over their several ways and means for becoming "animated statues." Our morality and ethics, our conduct of the business of Life, are all to the one end, the worship of the great god Matter.

Since each one *is* the Self, is exercising the Powers of Self directly all the time, is all the time object of the action of other selves, as they are objects of his actions, this combination of direct and indirect

action is constantly producing changes of relation between each Self and all other selves. It is that *vital* ebb and flow which is lifelessly termed Law, "cause and effect," and by many other names—all of them materialistic to the last degree. The religionists call this "creation" and the irreligious "evolution," but both parties fail actually to see, and therefore practically to realize that this flow is continuous. Hence both science and religion in practice have the same mechanistic view of life. "Creation" began at a given time at the hands of an outside God, and all that the "creatures" can do is to go on repeating "after their kind" their ordained career, until the originally imparted energy is expended. Thus teach all religions. Science is no whit different. The world and everything in it was set going "in the beginning" by an outside Power named Law, and when the machinery called matter, or force, or energy, or life, "runs down" that is the "end."

Yet, as neither the one nor the other form of materialism explains—connects up—all the facts of human experience, it follows that of necessity all religions and all sciences are continually undergoing modifications and revisions the better to fit the facts. This is neither more or less than metaphysical evolution going on before our eyes as physical evolution goes on before our eyes. So new revelations in religion, fresh theories in science, are continually being produced and old ones discarded, while all the time the materialistic basis of both remains the same. Conditioned existence, here or hereafter, is regarded as reality—as the finality of all things and beings. Self as the reality is not even glimpsed in any religion or in any science: Self as One, as "matter" is one, as "force" is one, as "law" is one; Self as universal, impersonal, unchanging; Self as Creator, Preserver, Destroyer, Regenerator, of all conditioned existence, from the minutest conceivable unit up to the vastest conceivable aggregate; Self as the Evolver clothed in its own ever-changing physical and metaphysical robes; Self as the Source of all, the end of all, the recommencement of all; Self as Container and Inhabitant of all, "within and without all creatures, animate or inanimate."

What is Theosophy, the Secret Doctrine, the Wisdom-Religion? It is the religion of the Self, the science of the Self, the philosophy of the Self—SELF as the One Reality, "the Enduring in the midst of the unenduring." Many religious men find the Self, but no one has ever arrived at Self-knowledge through any religion. Many irreligious men have found the Self, but no one has ever gained Self-knowledge through negation or scepticism. Many men whom we would call ignorant as well as many whom we recognize as learned have found the

Self, but it is neither through human ignorance nor human wisdom that Self-knowledge is to be gained. All these are but steps and stages *away* from Self-knowledge: they bring us into an environment of virtue and of vice, of happiness and unhappiness, of possessions and the loss of possessions, of birth and death and rebirth. Self is not in any world or environment, is not to be localized or thought of in any terms of space, or time, or matter.

The very word "term" means a limit, metaphysically as well as physically. The very root of our difficulty lies in this, that all limits are Self-imposed. Our religion is a limitation, our science is a limitation, our philosophy a limitation. They are all erected on the assumption that there was a time when Self was not, that a time must come when Self shall cease to be. This is materialism pure and simple. Being Self-imposed, it must be Self-dissolved. When Self looks away from its own being, seeking knowledge, it beholds itself as Matter, as formed of matter. When Self seeks to solve the mystery of its own Power within the form, it beholds itself as the Creature of some outside force or law. When Self thinks to find its own origin and destiny it infers itself the product of some Supreme Intelligence or God. So Self continuously strives to adjust external relations to internal relations—and this is the basis of the transmigration of Souls, the vain attempt to find Self, which is absolute, in relations, which are mutable.

Mind and Matter—the internal and external relation of each Self with all other Selves, some making their God of the one, some of the other, and none seeing that they are but alternating relations, mutually dependent, both dependent upon the Self, both self-created environment of the Pilgrim-Soul, produced, maintained, altered by the Power of Self: Karma.

What is Karma? It is the highway of souls, whose reality persists as long as Self looks outward for the solution of the ineffable mystery of its own being. Every man knows that he *is*, but who knows what he is? The most ignorant of men have a sense of self, differing one from another, though Self is the same in each. One, and not many, as gravity is one and not many, and as each particle of "matter" has its own centre of gravity. The worst of men has the sense of self equally with the best, the man of one opinion as of another. The sense of self is constantly changing, so that we have one idea or conviction today as to what we are, and another tomorrow, but through all changes of mind as through all changes of form Self persists, unchanging and unchanged. Our sense of self depends upon our environment of form, of thought, of action, is subject to our

feelings, our desires, our external and internal relations, but Self survives them all.

Nor does Self depend on memory or its absence. Memory with us is of antecedent actions, feelings, thoughts, relations, experiences, of any and every kind, but memory is always *subsequent;* may be lost, gained, lost and gained again. Self is antecedent to any and all experience, all relations of every kind, internal or external, does not depend upon perception, inference or testimony of any kind. Who calls for evidence that he *is?* Yet we seek in evidence of some kind for the proof that we were and will be. We may know that we always have been, that we always will be, on the same basis that we know that we are. Our knowledge that we *are* does not come from our religion, our science, our philosophy, does not proceed from our actions, our relations, our thoughts, from any external source soever. Whence then? From whom or from what but from our Self—"the SELF of *all* that is?"

Theosophy is but another name for Self-knowledge and the means of its recovery. The moment any man turns his power of perception within he shall see that Self-knowledge is *sui generis,* is the Presence that is One in him and in all others, high or low in the scale of form, of mind, of relationship; that this Self shines in all, but that in all it does not shine forth; that life, and death, and immortality, good and evil, heaven and hell, are all, all, in the Self; that "all steps are necessary to make up the Path, and that each man is to himself absolutely the way, the truth and the life." But he is only so when he sees the Self in all others as in himself, and then "Karma," the highway of Souls, becomes for him the all-embracing path of Universal Brotherhood.

THE ONE VIRTUE

Some people set great store upon a list of virtues, for study and consideration, but to *have* a few of them is more valuable than to possess any list, by whomsoever set down. After all, a single virtue —unselfishness—includes all the others. To strive intelligently and persistently for that, is to be travelling upon the Path. Those who possess it *are* that Path.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 128 to p. 160, Vol. I)

By W. Q. J.

NIRMANAKAYAS. First reference to these on *p. 132, note,* where they are called "the surviving spiritual principles of men," and in the text they are those who *reincarnate for the good of the world* if they choose.

Electricity Again is mentioned as *Life, p. 137, 4th line;* also *p. 139, line 17;* also a form of "Fohat"; also *p. 145 (b).*

Ether only partially manifested, and not to be fully so until the 5th round, *p. 140.*

That Entities are Constituted of many units, each an entity. Thus that "Fohat," elsewhere called "an Entity," is not one undivided entity but is made up of others; and that there are as many Fohats as there are worlds. *Note 2, p. 143,* and *p. 145 (b).*

Elixir of Life. A hint thereupon . *Note 2, p. 144.*

Elementals Concerned in all forces, *e.g.,* that electricity, magnetism, cohesion, and the like are made up of elementals. These, of course, are not all of one class, but of several, *p. 146.* Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to *p. 143* a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux." Is this *efflux* through the transforming being?

The Moon. In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity, *p. 149, note 1.* And her spiritual principles have been transferred to this earth, *p. 155, note,* and *p. 156, line 6.*

Disappearance of the Moon will have occurred before this earth has passed through her 7th human round, *p. 155, note.*

Archetypal Man on Globe A. *p. 159, last para.* Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of worlds—say the moon's

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* From *The Path,* March, 1891.

chain—*become human beings* on Globe A. But in the 2nd round the process alters, and it is in the 4th round that man appears on this earth, the 4th Globe. To quote: "on globe A man rebecomes a mineral, a plant, an animal, on globe B., C., etc. The process changes entirely from the 2nd round, but—" This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain?

DEMOCRACY OR—BROTHERHOOD

In a democracy everybody has "his say." The result, if perchance any at all eventuates, is not the worst, nor the best; it is the average —and always a *low* average—of the intelligence of the units engaged.

In any group of Theosophists there are older and younger students. After all have had "their say" scant time is left for Theosophy, which should be in fact the object of their alliance.

If the tried and true of the older students give direction, side issues will be avoided, the true lines held, real study done, and the teachings as given by the Teachers impersonally promulgated. Meantime young students will be in every way encouraged and helped to become "older." This would be Brotherhood "from above down," not "from below up"—a "levelling *up*" and not a "levelling down."

But what does the phrase "old student" mean? Surely, it has nothing at all to do with the age of the body presently occupied, nor the total of years of enrollment in any Theosophic group, nor the ability to quote with some exactitude and appositeness from this, that or the other book. It rather relates to perception, to a sense of fitness, to the ability to grasp and deal with principles—and help others to understand and do these very things. It is most particularly evidenced by its unselfishness and impersonality, its readiness to give and receive advice and instruction, and its vast capacity for work.

Such students do not want anything for themselves: they already have plenty. Their only desire is that others may share their riches, that the Work shall proceed unimpeded—and that "democracy" shall be found in that unity of Soul and Spirit which is the only Brotherhood that endures.

"THE ARYAN PATH"

THIS is the noble title of a new Magazine whose publication begins this month at Bombay, India. With the launching of this spiritual argosy on the broad sea of human life will go the good will and the fostering hopes of many in Europe and America as well as in India. The sponsors of this voice in the East are both Orientals and Occidentals by birth and circumstance, but all are Theosophists and the great Objects of the Parent Theosophical Society are those which have inspired this added instrument in the Cause of the Masters and the service of the human race—which is what the phrase "Universal Brotherhood" means.

Beginning with THEOSOPHY in 1912, the revival of pure Theosophy—the Theosophy of Masters, of H. P. Blavatsky, of William Q. Judge, of Robert Crosbie—spread to the hearts and minds of individual students in many lands. In due course of growth, coherence, and solidarity, *Théosophie* was next in line of birth, owing its life to a devoted group of French Associates at Paris, where a strong U.L.T Lodge succeeded it. This was followed by the *Bulletin* of the London United Lodge of Theosophists, and, last fall, by the Dutch *Theosoof*. All these publications are devoted to the single aim of the Theosophical Movement. And now comes from the "burnished East," as Mr. Judge called it, *The Aryan Path* to restore that which was lost in the land of its birth.

The opening editorial of THEOSOPHY, Number I of Volume One, was but a reincarnation of the opening article in Mr. Judge's *Path* of April, 1886. How faithfully *The Aryan Path* proposes to follow "in the footsteps of the Predecessors" may be seen from some passages taken from its prospectus, which we here reproduce:

Its chief aim is to supply the long-felt need of an unsectarian organ of instruction for all souls, in every land, who are seeking for a philosophy of life and conduct, having failed to gain contentment and understanding in the old religions or the new creeds. The mind gains not illumination, nor does the human heart learn to beat to the tune of lofty wisdom and compassion by political legislation or social organization. Organized effort at changing environment affects but little the inner vision of the Soul: the free Briton or the republican American is as much the slave of his passions and prejudices as the Indian or the Japanese. Modern science, being young, has not yet

supplied rules of soul-hygiene, and confining itself exclusively to matter and form, is silent on the subject of soul evolution.

This Journal will endeavour to show the Noble Path of the ancient sages and their modern heirs, a Way of Life which every soul is capable of treading by self-discipline—self-examination, self-control, self-energization. These practices require knowledge. It exists in many old tomes and some new volumes; it is obscured by the dust of superstition and bigotry, and arrogance rejects its very existence. The fearless search of this knowledge and the resulting conviction offers a basis for that self-discipline. This Journal will embody the spirit of courageous seeking by all aspirants and put forth the fruits of their convictions, exercises and experiences.

Wisdom is universal and not the special possession of any chosen people; it is impersonal and is available to any and every dauntless seeker after Truth. This seeking is a Way—The Way: that Way has been trodden by many in the past, and those who completed the journey are known as Mighty Souls—Mahatmas. To-day many are asking to be shown that old, old way, and a few among them are trying to tread it.

This Wisdom or the Way of Life was better known in the distant past: giant civilizations of ancient China, India, Persia, Arabia, Greece were influenced by it; even then, thousands of years ago, the Way was ancient. By many different names was this Path described: the Chinese knew of the Tao, the Hidden Way; the Wisdom of the Self (Atma-Vidya), the Wisdom which is Divine, (Brahma-Vidya) was its name in ancient India. Sanna-Marga of the hoary southern Dravidian is the same as the Aryahata of the northern Buddhist. The Sufi, the Neo-Platonist, the early Christian knew of the strait Path and the narrow Way. In the early centuries of the western era this knowledge was named Theosophy, a word which has been used through the centuries, time and again, and which became famous the world over because of the reiteration of that Knowledge by H. P. Blavatsky, the Resuscitator of the Theosophical Movement in 1875.

It is very necessary to clear this Journal's position in reference to the word Theosophy which is being deliberately used. Deploring the injury caused to its fair repute, the Journal has as one of its objects the cleansing of that noble word of the dirt heaped upon it during the last 25 years, by a dignified presentation of the real Theosophic ideas. It is not connected with any Theosophical Society. It is to be devoted to the consideration of the same great ideas to be found in the principal literatures, philosophies and religions of the world; of all activities irrespective of political parties or shibboleths,

working for human betterment; of all movements which spiritually advance the thought of the Race. This is Theosophy, the truths uttered by the great seers, sages, poets, writers existing in every nation from modern times extending back into the pre-historic past—not the present current misconceptions clustered around the name.

The Aryan Path is the Noble Path of all times. The word Aryan is not used in its modern ethnological and anthropological sense. The Aryan Path stands for that which is noble in East and West alike, in the ancient times as in the modern eras. The name is indicative of the healthy fusion of Eastern and Western cultures. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and which can be walked by Brahmanas and Mlechchas, by Muslims and Infidels, by Christians and Heathens, by Jews and Gentiles, by Zoroastrians and Durvands. It is the Great Path on which men and women of all castes and classes meet in unison; it is the Path of Brotherhood, not that of one race or nation, but of Universal Brotherhood. All speak about Brotherhood; many desire its realization; a few seek the knowledge, which acquired, enables them to practise and live Brotherhood. Those few will find in *The Aryan Path* the practical knowledge or daily living; those many will find it full of ideas which make the realization of Brotherhood possible; and those all will find in it ideals and aspirations which enrich life and endow the daily struggle with a noble purpose. It is dedicated to the Service of Humanity, and its promoters are energized by the example of the Noble Ones whose deeds, influenced by the Spirit of the Great Sacrifice, shine in the secret pages of human annals.

Our "City"

The "nine gate city of our abode" is indeed a real city, swarming with all classes of "people," each class with its own natural status, duties, requirements, likes, dislikes. Continually the "population" is changing—swarms of old citizens moving out, swarms of new ones moving in. It is *our* city. Morally, mentally, physically, we are its absolute monarch: tyrant, despot, beneficent patron—or a little of all three, as the case may be. Viewing the body thus, we might well be more rightly considerate of it from day to day—until it at last became an *instrument*, instead of "ourself." Then would the saying of old become clearer to us: "Even a little of this practice delivereth a man from great risk."

ON THE LOOKOUT

"Scattering" of Light

> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the line of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. *(S. D.* I, 177*)*.

In the true service of the human race and all life, such ancient axiomatic statements of law must shed a real light on many a phenomenon of life. They may have greater significance, yield deeper meaning and bring lasting soul-lessons otherwise overlooked, derided or denied existence.

Some observations on behavior of light form the basis of part of an extensive thesis on "Contemporary Advances in Physics" called "Scattering of Light with Change of Frequency" *(Bell System Technical Journal,* January, 1929). A few passages will suffice to give their substance:

> Scattering of light is one of the commonest of all phenomena, which does not in the least imply that it is one of the most commonplace. . . We are often told that were it not for scattering, the sky would not be blue; the sun and stars would stand out amazingly brilliant against a background black as coal. It is probable . . . that if scattering were suddenly suspended . . . everything else would disappear, except what was self-luminous. . . .
>
> . . scattered rays need not all have the same frequency (vibration) as the infalling . . . some part of it may be modified or shifted. . . The scattered light is more or less polarized, even when the primary light is not polarized at all.

How Interpreted?

Whether interpreted by one theory or another, as attempted in the twenty-nine pages of the article, there are certain truths, among others, that are patent to the devotees of Ancient Wisdom. Theosophy pure and simple, based on the accumulated lore of thousands of generations of Seers, throws light on every conceivable problem of life. That Light scattered, polarized and distorted by the ignorance and credulity of human nature obscures the great truths concerning the destiny of the soul, and sustains every error and evil. It is more than probable that a clear comprehension of the basic conceptions of a true philosophy of life, and an endeavor to live and teach the same would in time dissolve every creed and dogma, false

theology and science, intolerance and evil-begetting delusion for all who dared to tread the path. Might that not be an inner unveiling of real knowledge, the nature of its Custodians, and Their self-illuminating wisdom? Truth becomes obscured by that which is not true. It must needs be a clean mirror to reflect light faithfully and without distortion.

> For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul. *(Voice of the Silence).*

The Oriental Jesus

Some time past there have been many comments on "The Christ of the Indian Road," who in essence is Jesus minus Christianity as we know it. A man's real religion is not the terminology, tenets, and catch-phrases which he uses, but is the whole essence and coloring of his *inner* activity and *practical* application. The magnetic figure of the Nazarene reformer—who, said Madame Blavatsky, would stand out in an ever brighter light and grander stature during future times, as the false theologies and debasing myths accreted about his figure vanished under advancing knowledge—has a special appeal for the Oriental temperament. This is not surprising, as he himself was an Oriental of the Orientals; rather, such was the Rabbi Ben Pandira of the pre-Christian era to whom the Christ-myth has attached itself. In fact, it appears that the only reason why the Orient has not "accepted Christ" is that they have had to swallow Christianity along with him.

A Sorting Out

It is the inevitable sorting out of Christ and Christianity, of precept and practice, of missionary and merchandise, which has brought to the East a new insight. And while there never was a time when Western prestige was at a lower ebb, there likewise never was a time when the teachings of Jesus were so appreciated in the East. Of course it is upon the latter phase that the eyes of the Christian apologist are fixed. It is impossible for him to comprehend that Jesus, "accepted" by the Oriental, becomes as much a "heathen" figure, as much a carrier and center of purely Oriental culture and concept, as Brahma, Vishnu, and Shiva—with whose worship, by the way, he does not necessarily interfere in the least. So in the drift of the Christ-cult back to the East, it takes on a significance as alien to what the West knows of Christianity, as the spirit of West-

ern Christianity has been alien to the spirit, the meaning, and the word of Jesus.

JAPANESE CHRISTIANITY

Says the pro-Christian *Japan Advertiser:*

> It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life in the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese who have never embraced the Christian faith have absorbed its influence. The late Marquis Okuma declared that Christianity was the substance of his own life. The Japanese Christians are the salt of the nation.
>
> The missionaries' great feat has been not the conversion of a certain number of Japanese, but the foundation of a vigorous native church. This church is developing on its own lines, and it seems likely that it will eventually evolve a Japanese form of Christianity in which the fifty or so divisions of Christian work in Japan will be merged. It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native church in Japan. That church is the child of the West's half-century of missionary effort—and who measures a child's worth by his size? . . .
>
> The modern missionary knows what his predecessor did not know—that Christianity when it came to Japan was not rushing into a spiritual vacuum nor yet coming with the promise of regeneration to an exhausted society. One of the striking features of the age is the increasing respect in which missionaries hold Buddhism as they come to know it better. One of the unforeseen effects of the impact of Christianity is the rejuvenation of Buddhism. Under the stimulus of the rival from overseas, the Buddhist sects have developed remarkable activity, the educational and spiritual standards of the priesthood have been raised, and beginnings have been made with the charitable works which Christianity enjoins on its followers. *(Literary Digest,* June 29, 1929*).*

THE REAL STATUS OF CHRISTIANITY

The nature of the misapprehension is revealed by facts supplied by the same periodical. Up to date less than half of one per cent of the population is nominally Christian; the increase is one-hundredth of one per cent per year, and at that rate complete Christianization would take place in ten thousand years. Certainly a form of Christianity which makes nothing of "joining" and official identification, and which permits a Shinto Marquis to call it the "substance" of his life, has little in common with Western Christianity! That

the Japanese Christians "are the salt of the nation," is of course, in view of the facts, a gentle exercise of pious imagination on the part of the periodical quoted.

The rejuvenation of Buddhism is not nearly so likely to be due to the rivalry of Christianity—though of course that has its effect—as it is to the great and astonishingly successful efforts of Col. Olcott in that direction during the latter part of last century. Col. Olcott appears to have been a veritable Occidental Asoka who found his own, with a marked effect on two hemispheres.

The *Japan Advertiser* little seems to realize that its own approval of revived Buddhism—regardless of the cause of the revival—is totally antagonistic to the fiercely jealous, exclusive, and intolerant spirit of Western Christianity.

The idea that the rising status of women, in Japan or anywhere else, is due to Christianity, is a common one, but to be maintained only by dint of ignorance of Christian history. It is in fact only since the hold of Christian custom and dogmatism on social life and politics has been broken, that women have been coming again into the respect which they enjoyed in "pagan" times. In all its long and unsavory history, official and dogmatic Christianity of the churches and institutions has reformed nothing and elevated nothing.

Cosmic Dust

The contents of Prof. Nernst's lecture, "The Balance of Energy in the Universe," are interesting. So are the comments thereupon in an editorial, authorship unknown. Casting aside the time-worn fable of the generation of the earth from the substance of the sun, Prof. Nernst states that it began to be constructed of "cosmic dust" about 1,600,000,000 years ago, preceded by the sun 900,000,000 years or so earlier. In connection with like speculations on the part of others, this represents a great advance in the direction of correct knowledge; and Prof. Nernst's next step is better still, for he surmises that if the visible universe were to return to cosmic dust, "the mother of all energy will bring forth new systems." It is only a step further—a step already taken by some such as Dr. Millikan—to see that the reversion to dust and the great re-creation form a tidal ebb and flow of the universe more accurate and more inevitable than any timepiece imaged by man. This seen, then what? As ably demonstrated by Prof. Nernst himself, the modern scientist is quite capable of recognizing the existence of the one universal spiritual existence which is the essence of all forces—capable of recognizing it, and equally capable of trying to force it

through the narrow channels of some sort of transformer to be used with equal unconcern for relieving poverty or driving a machine gun.

Says the Editor mentioned:

PERTINENT QUERIES

> Quite within the bounds of what we know, the question arises from reading the report of Professor Nernst's lecture on "The Balance of Energy in the Universe," how one with the consciousness of a billion of years of earth's planning and building and a million years of human life upon it can seek to disturb the balance by compounding poison gases to destroy the flower of all creation. For whatever purpose the cosmic dust was moved upon by the breath of the Creator, it cannot have been to doom man to such a destiny. Happily he is not in his spiritual experience subject to such determinism. Mystery encompasses the original cosmic dust and still dwells in the creature who rose from it and who now aspires to something which rigid mechanism cannot account for. There is, we must believe, something that was before this cosmic dust and that will survive when all comes back to cosmic dust again.

Just so. It was Prof. Nernst who was foremost in developing and "perfecting" poison gases for war use. What shall we do with a science which is capable of sounding—from the physical point of view—the depths of cosmic transformations; and at one and the same time displays with innocent self-satisfaction all the moral responsibility of the Gadarene swine? Our hybrid scientists are fond of proclaiming the day of the lion and the lamb; pointing out the close and increasing approach which science is making to *Secret Doctrine* teachings, they call upon us to trim sail and fall into the wake of that imposing intellectual argosy, to gain its protection from the stormy winds of controversy and public contempt.

PREMONITORY SIGNS

Not yet awhile. It is only here and there that premonitory signs of spiritual adulthood appear in the ranks of science—in such men as Prof. Soddy, for instance. We are far from the day of a *theosophized science,* however technically theosophical its utterances are becoming; and when that day comes it will be after many a strange turmoil, and will find opposed, as in the days of Atlantis, two mighty armies of sorted black and white, whose respective recruits are even now unconsciously undergoing their preliminary training. This relates to *Theosophists in science*; and the greatness of opportunity is the measure of responsibility.

Composite Pictures

In the course of a sermon, Prof. William Lyon Phelps, of Yale University, said:

> The deeds, thoughts and experience of today are the memories of tomorrow. A bad book or picture puts a veil over the memory and when we want to recall something lovely we too often find that the evil memory appears in its place. It is sometimes difficult to remember, but it is much more difficult to forget. So we should look to the cultivation of our own memories—the weeding out of nefarious experiences from our own lives, as well as from those of persons too young to judge for themselves.

The basic character with which we enter upon the stage of life is a composite memory of all experiences undergone, all choices made, during countless æons past. Not the complete picture, but a certain portion of it, partaking however, of the character of the whole. The alteration of that basic character between birth and death is in each case a further composite overlay. It is only when, in accordance with Theosophical self-discipline, the individual embarks upon a course of sustained, unremitting, and penetrating self-search, over a period of years, that he becomes aware of the extent to which forgotten deeds and memories—even the apparently insignificant—rule and guide his thoughts. But Prof. Phelps' application—since that application is an advocacy of universal censorship—is more than dubious. Quite true that the Ego struggling with a young unformed mind and body should be protected against those influences which it has not yet in this life developed the intelligence and stamina to understand and combat. Yet to lay a censorship which will not tempt and excite curiosity more than it protects, and which, minds being what they are, will not in many instances lend itself to serious abuses and ridiculous extremes, is no easy matter. As to censorship for adults, that of course, like prohibition, is merely another phase of the peculiarly American appetite for ruling rough-shod the lives of others "for their own good," and which invariably results in an end worse than the beginning.

Virtue in itself is no end. When it is real, it is the sign-manual of character gained by experience, the mark of a soul which has learned self-discipline and gained some perception of the Eternal Verities.

New Old Tibetan Books

From the *New York Times* we learn that the Congressional Library has acquired "two new books" comprising 317 volumes of sacred Buddhist writings. It is remarked that probably only two

persons in the United States are capable of reading them. These volumes, we learn, happen to be the *Kanjur* and the *Tanjur,* and the information sets Madame Blavatsky on a high pinnacle indeed, whether as scholar or explorer, or both, for during her travels in Tibet, which eventuated considerably prior to 1875, she not only knew of these books, but knew their history, their contents, and the fact that in complete form they have 333 volumes, and not 317.

INFORMATION FOR COMPARISON

Incidently, as the books are in Sanskrit, although coming from Tibetan monastaries, they put an effective quietus—if any were now to be needed—upon the former virulent critics of H.P.B. who pointed out the "ridiculous incongruity" of placing Sanskrit phrase in Tibetan mouths, as she so often did. And their origin shows very plainly the existence of an "occult Tibet", a reincarnation of the lost wisdom of antiquity, and an extension of its culture hidden safely within and behind the crude exterior of Tibetan Lamaism, the latter being as uncomely and forbidding as the jagged rocks and bare wind-swept passes of the country which harbors it.

The following information should be carefully compared with the above noted remarks of H.P.B.:

> Arthur W. Hummel, head of the library's Oriental Department, considers them a particularly valuable addition to the collection of Asiatic literature, now numbering more than 100,000 volumes. Some of the original writings in India have been lost, he says, and are to be found in the Tibetan and Chinese copies. The Tibetan manuscripts, following the original manuscripts more closely than the Chinese, are of special value, since by comparing the Chinese and Tibetan versions it is frequently possible to reconstruct the originals and to throw light upon the venerable culture of the still mysterious East. Hitherto, Mr. Hummel says, only a few volumes have reached this country.

H.P.B.'S PREDICTIONS

> The Occultists assert that all these (secret books) exist, safe from Western spoliating hands, to re-appear in some more enlightened age . . . (Intro. to *S.D.* xxxiv).

One wonders whether that sufficiently "more enlightened age" is not in progress. Indeed it would seem so, for the *Times* article continues:

> Mr. Hummel, who came to the library after fifteen years in the Far East, says *there is a rapidly growing interest here in Oriental culture,* though thus far, in spite of voluminous Chinese

> writings, it has remained almost a closed book to Western peoples. He deplores the fact that this *civilization, more ancient than the civilizations of Greece, Rome or Babylon,* and equally important, has been so long neglected. (Italics ours. Eds.)

Note well that in H.P.B.'s time Indian civilization was by many actually considered posterior to and the debtor of *ancient Greece.* Students of the *Secret Doctrine* are familiar with her scathing remarks about that puerile folly. Indeed, so fast that even the most vigilant Theosophical student is put to it to catch all that proceeds under his eye, such prophecies as the following are being realized:

> No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. (Intro. to *S.D.* xxxvii).

Some Ideas About Mars

Scientific evolutionary theories, always in such marked enmity to ecclesiastic doctrines, are nevertheless, to this hour, held in circumscribed bounds by the great race hypnosis of Biblical ideas, which is now fortunately fading. Due to this strange foreshortening, scientists—with some exceptions, like Dr. Osborne—refuse to place the age of man at more than milleniums, where it should be millions of years. To a degree, the same curious effect is noticeable in astrobiological speculation. The hint that there might be a plurality of inhabited worlds was, a few centuries since, a heresy for which men were burned. Many of our readers, in fact, will remember the opposition and ridicule met with by Schiaparelli and after him Lowell, upon suggesting that the peculiar markings of Mars were due to "canals" constructed by intelligent beings.

In the *New York Times,* for Dec. 9, 1928, was a symposium of the view of some eleven very eminent astronomers, all of whom agree that in all probability "life" in varying degree exists on Mars. There is a difference of opinion as to the development of said life. The school headed by Dr. Pickering thinks that the life is of a highly developed intelligence, perhaps superior to our own. Dr. Abbott thinks the life is confined to low types of vegetables, while a third school considers a highly intelligent civilization there as quite possible, but not so far substantiated by known facts. The reason for the great change is a series of new discoveries made in late years, principally regarding temperature on Mars, which indicate that noon-

day temperatures will support life as known on earth. There is a tendency to agree that the dark markings called "canals" are due to vegetation. The existence of water is thought to be certain, and water-vapor and oxygen existing in the atmosphere have been determined. Thus it is agreed that three "requisites" of life—heat, water, and oxygen—are present.

Curiously enough, it appeared that only one scientist of the group was intuitive enough to make an attempt to break away from the strange materialistic view of the nature of "life" which so cramps and cripples such speculations.

> Could there not be plants in which the carbon would be replaced by silicon, or even by some element of which we know nothing? . . . Could there not be plants and animals in which the flux were some other fluid than water? And is it not thinkable that there are forms of life that can live under the physical conditions of heat and cold and moisture not possible on the earth?

But alas, in the very next paragraph, he finds it necessary to return to more comfortable realms of thought.

> The great principle of unity in the universe, however, is against this theory. There is much evidence to lead us to believe that the planets, the sun and the stars are made of the same elements. It is therefore more reasonable to believe that the same laws of chemistry, physics and biology that exist on earth would hold on Mars, if highly organized life were to be discovered there.

THE ACTUALITY

Yet it must be said that compared with certain psychic vagaries regarding the nature of life on Mars and other planets, which are passed off upon a long-suffering public as "Theosophical," these scientific theories and speculations are refreshingly intelligent and logical.

In point of fact almost nothing is taught in Theosophy regarding the nature of life on other planets, though what little is said is highly significant. It is for one thing indicated that most of the planets of the solar system bear conscious intelligent beings. The question of whether "life" exists or not on this or another planet is of no importance to Theosophists who know that the planets themselves are alive, for the reason that all matter is alive. Nature is not in the habit of duplicating basic patterns. Throughout the evolution of the earth, the same fundamental plan of life forms is found in all kingdoms, but that plan necessarily varies with each globe.

> *"The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not*

one has any resemblance to its sister-companion or to any other in its own special progeny." (*Secret Doctrine,* 1888, II, 33).

How, then . . . can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here? . . .

Still the fact remains that most of the planets, as the stars beyond our system, are inhabited . . . (*S.D.* II, 701).

It is better to rest content with the three conclusions which M. C. Flammarion . . . formulates as rigorous and exact deductions from the known *facts* and laws of science.

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type. (*S.D.* II, 707).

The War of the Dollar

Harold Callender, in the *New York Times,* speaks for Europe by addressing the United States thus, as quoted in the *Literary Digest,* July 20, 1929:

> You claim most-favored-nation treatment for your exports, but you decline to grant any favors in return. When France and Germany made reciprocal tariff reductions two years ago, you interposed objections, demanding that France treat you as well as she treated Germany. You claimed as a right what Germany paid for by concessions. Thus you sought to interfere with the very customs cooperation which your citizens have so often urged upon Europe.
>
> You insist that your former allies pay their debts to you, and you are to receive about 65 per cent. of the sums which Germany pays the Allies under the Young plan. But, at the same time, you maintain a tariff wall which seriously hampers us in paying you, since we must pay principally in goods.
>
> You are industrially over-equipped. Surfeited with wealth, your capital flows to Europe in billions, financing our industries and bringing many under American control. Meanwhile, your mass production floods the world's markets with a swelling stream of goods. You constantly seek new outlets for your own products, but you contemplate additional barriers to ours. You talk of becoming economically self-sufficient, tho you are increasingly dependent upon foreign markets for selling your manufactures and investing your capital. You seem to expect to sell more and more abroad, while buying less.

This is to say in effect that we will make use of foreign markets for our profit, but will not let foreign markets make use of our own, even though their need be infinitely greater. American business, at the present moment, is a pyramid balanced on its point, capable of indefinite expansion if kept in balance, and even of putting forth root and achieving a solid basis, given time and a continuance of friendly relations on all hands. A tariff war could easily be the breeze to upset the balance of the whole gigantic enterprise, and send the United States crashing into an economic chaos from which it might not recover for a decade.

"IMPERIALISTIC POLICY"

Says Senator Harrison:

> "There is to-day an impression throughout the world that this Government has inaugurated an imperialistic policy in trade and commerce as baneful in its effects as an imperialistic war.
>
> "The sentiment against us in Europe has reached such a magnitude that conferences have been called to devise some plan of retaliation against us.
>
> "There is a growing sentiment throughout the world against the imperialistic policy of our Government, completely closing our markets to the world, and at the same time invading and attempting to dominate the markets of the world."

The New Haven Register makes itself, on the other hand, the spokesman for an economic brutality and inequity which, in some respects, surpasses the *Deutschland Uber Alles* which aroused the moral indignation of the world against Germany.

> The American tariff policy is designed to do exactly what foreign interests complain about. It is built for the purpose of keeping the American markets for American goods, made by American workers who draw wages based on the American standard of living. This is the picture, and we do not need to make apologies for it.

A CHRISTIAN TRIUMPH

A delicious example of unconscious humor is found in an article by the Rev. F. Deaville Walker, secretary of the Wesleyan Missionary Society, London, upon the struggle between Christianity and Mohammedanism in Africa. (*Literary Digest,* April 27, 1929). He lists the following "triumph:"

> In an adjacent chiefdom the Paramount Chief had built a mosque and had taken a Moslem name. But, hearing reports of Christian work in the neighboring chiefdoms, he appealed for a missionary: "Mohammedanism is good," he said, "but

> I believe that Christianity is better for my people. . . . If you cannot let me have the best, I must have the second best." We were able to accept his challenge, and to-day in his principal village he has built us two churches, a mission-house, a boarding school, a dispensary and a theological training institution—practically without cost to the missionary society; he attends service regularly, *and has a weekly catechumen class for his sixty-odd wives.* (Italics ours).

Christian tenets appear to become slightly fluidic under the influence of African heat—or is it that a nominal adherence to the Christian name and a substantial contribution to the cause thereof suffice unto the day in the land of the "benighted" even as it does among us here?

A Belated Repentance

One of the first and most beneficent acts of President Hoover is one which must be hailed with rejoicing by every human being with a knowledge of facts and any trace of decency in his heart. We refer to his re-organization of the Indian Bureau and the inauguration of a new policy with regard to those unfortunates upon whom have been heaped wellnigh every possible variety of wrong, indignity, and insult by ourselves, the conquering race. President Hoover's intention is to end certain conditions and policies up to date existent, and which can be best expressed by remarks in the *Los Angeles Times,* for April 3rd and 14th, 1929.

Mr. Harry Carr, columnist, says:

> The resignation of Charles H. Burke as Commissioner of Indian Affairs seems to indicate a grand and general shake-up in the method of handling the redskins. If there is any change it would have to be for the better; couldn't very well be worse.
>
> The great problem to be solved in relation to the Indian is one of status. Either he is a citizen, to be raised like the rest of us—and to be turned out to dig the fracas that we call civilization and make his own way amid trickery, fraud and doubledealing, or he must be regarded as a protected child of Uncle Sam. At present he is neither one thing nor the other. We neither give him an even break against his white competitors, nor do we protect him. In many cases we have condemned him to actual starvation—as seems to be the case with the Blackfeet.
>
> Turning a proud, alien but naive people into an enforced civilization is a job calling for delicacy and brains. Most of the Indian Bureau officials I have met are of second-rate intelligence. They regard their reservation responsibilities as one would regard shelling corn—just a job.

THE BATTLEGROUND

There is no greater menace to the future of Theosophy as to al freedom of thought, than the constant insidious attempt to drive th wedge of bigoted sectarian religion into our public schools; and on is tempted to regret the lack of an energetic vigilance in this respec on the part of a great many Theosophists, who leave most of th fighting to be done by agnostic and atheistic organizations, or b religious sects which have their own special interests. Nevertheless it is the children of Theosophists who are more vitally involved tha any others.

The Free Thinkers of America, an Agnostic organization, en gaged in a long court battle in New York, with the object of preven ing children from being dismissed from the public schools for hal an hour each week to attend religious instruction. This particula law is apparently innocent in itself, but unfortunately in dealing wit religious sectarians, we are dealing with those who, once given a inch will take not merely a mile, but everything obtainable beyon that. The Free Thinkers are also legally opposing the provision i the New York City Charter which permits principals to open scho by reading the Bible without comment. The President, Mr. Lewi holds that the provision is unconstitutional, inasmuch as it is a co nection between church and state, which of course it is.

"MYTHS AND FAIRY YARNS"

Equally correct is his contention that parts of the Bible are in moral and salacious, and that the reading of it is a pernicious i fluence, both because of the immoral matter and because of th "myths and fairy yarns" therein. Every student of the Bible know of course, whether he admits the fact or not, that the Bible would b barred from the United States mail as obscene matter and certai of the authors thereof be thrown into jail, were they still living, an not surrounded by that aura of "holiness," with which the Bib and Bible authors have been invested by a perverted, corrupt, an depraved religious attitude.

The Free Thinkers of America has permanent headquarters i New York, its program including agitation against employment o chaplains in State Instutitions, efforts to repeal exemption of churc property from taxation, and special privileges to members of relig ous denominations, with all of which Theosophists should be hearti in accord.